passions, love, grief, joy have the same power to seize and occupy us; thought also absorbs and occupies, we lose sight of the thinker and become the thought and the thinking. But very ordinarily there is a double movement; a part of our selves becomes the thought or the passion, another part of us either accompanies it with a certain adherence or follows it closely and knows it by an intimate direct contact which falls short of identification or entire self-oblivion in the movement. This identification is possible, and also this simultaneous separation and partial identification, because these things are becomings of our being, determinations of our mind stuff and mind energy, of our life stuff and life energy; but, since they are only a small part of us, we are not bound to be identified and occupied,—we can detach ourselves, separate the being from its temporary becoming, observe it, control it, sanction or prevent its manifestation: we can, in this way, by an inner detachment, a mental or spiritual separateness, partially or even fundamentally liberate ourselves from the control of mind nature or vital nature over the being

- and assume the position of the witness,

knower
and ruler. Thus we have a double knowledge of
the subjective movement: there is an intimate
knowledge, by identity, of its stuff and its force of
action, more intimate than we could have by any
entirely separative and objective knowledge such as
we get of things outside us, things that are to us
altogether not-self; there is at the same time a